

# THE ARAIMENT

OF LEWD, IDLE, FRO-  
ward, and vnconstant Women: Or  
*the vanitie of them, choose you whether.*

With a Commendation of the wise  
*Glenn* vertuous, and honest VVoman. *Belue* 1  
Pleasant for married men, profitable for young  
Men, and hurtfull to none. *Q*  
*Ans. 8.*



LONDON:

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# THE ARRAIGNMENT

OF  
FLEW, IDLE,

WILD AND VIOLENT WOMEN

THE PRINCE OF WALES

WITH A COMMENTARY OF THE WIFE

OF A VIOLENT AND VIOLENT WOMAN

FOR THE MARRIED MEN, PROBABLY FOR THE

WIFE AND THE WIFE



LONDON:  
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NEITHER TO THE BEST, NOR  
yet to the worst; but to the common sort of  
WOMEN.

**M**using with my selfe being idle, and having little ease to passe the time withall; and I being in a great choller against some women, I meane more then one. And so in the ruffe of my fury, taking my penne in hand to beguile the time withall; indeede I might haue employed my selfe to better use, then in such an idle businesse, and it were better to pocket up a pelling iniurie, then to entangle my selfe with such vermine: for this I know, that because women are women, therefore many will doe that in an houre, which they many times will repent all their whole life time after; yet for any iniurie which I haue receiued of them, the more I consider of it, the lesse I esteeme of the same. Yet perhaps some may say vnto mee, that I haue sought for honey and caught the Bee by the tayle, or that I haue beene bit or stung with some of these Wasps, otherwise I could neuer haue beene expert in bewraying their qualities: for the Mother would neuer haue sought her Daughter in the Owen, but that shee was there her selfe. Indeeede I must confesse, I haue beene a traveller these thirty and odde yeeres, and many travellers liue in disdaine of women, the reason is, for that their affections are so poysoned with the hainous euils of vnconstant women, which they happen to bee acquainted with in their trauailes: for it doth so cloy their stomackes,

## The Epistle.

mackes, that they censure hardly of women ever afterwards : wronged men will not be tongue-tied : therefore if you doe ill, you must not thinke to beare well; for although the world be bad, yet it is not come to that passe, that men should beare with all the bad conditions that are in some women.

I know I shall be bitten by many, because I touch many : but before I goe any further, let mee whisper one word in your eares, and that is this; what soever you thinke privately, I wish you to conceale it with silence, lest in starting up to finde fault, you prove your selves guilty of these monstrous accusations, which are here following against some women; and those which spurne, if they feele themselves touched, prove themselves starke fooles in bewraying their galled backs to the world : for this Booke toucheth no sort of women, but such as when they heare it, will goe about to reprove it. For although in some part of this Booke, I trip at your heeles, yet will I stay you by the hand, so that you shall not fall further then you are willing; although I deale with you after the manner of a sbrew, which cannot otherwise ease her curst heart but by her unhappy tongue : If I be too earnest, beare with me a little, for my meaning is not to speake much of those that are good, and I shall speake so little of those that are naught; but yet I will not altogether condemne the bad; but hoping to better the good by the naughty examples of the bad : for there is no woman so good, but hath one idle part or other in her, which may be amended; for the clearest riuer that is hath some durt in the bottome : Jewels are all precious, but yet they are not all of one price; nor all of one vertue: gold is not all of one picture, no more are women all of one disposition; women are all necessary evils, and yet not all given to wickednesse, and yet many so bad, that in my conceit, if I should speake the worst that I know by some women, I should make



## To the Reader

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maye their eares glow that heare mee, and my tongue would  
 blister to repeat it: but it is a great discredit for a man to be  
 accounted for a scold, for scolding is the manner of shewes;  
 therefore I had rather answer them with silence which finde  
 fault, then strive to win the Cucking-stoole from them. Now  
 mee thinkes I heare some curious Dames give their rash iudge-  
 ments, & say that I having now written upon women which  
 haue more wit then men. To answer you againe, If I belye you  
 iudge me unkinde; but if I speake the truth I shall be the bet-  
 ter beloued another time: and if I had wrote neuer so well, it  
 is impossible to please all, and if neuer so ill, yet I shall please  
 some. Let it be well or ill, I looke for no praise for my labour;  
 I am weaned from my mothers teat, and therefore neuer more  
 to be fed with her pap: wherefore say what you will, for I will  
 follow my owne wine in unfolding euery place, and shewing  
 euery wrinkle of a womans disposition: and yet I will not wade  
 so farre ouer the shoos, but that I may retorne dry, nor so farre  
 in, but that I may easily escape out: and yet for all that, I must  
 confesse my selfe to be in fault, and that I haue offended you  
 beyond satisfaction, for it is hard to giue a sufficient recom-  
 pence for a slander; and yet hereafter, if by no meanes I cannot  
 obtaine your fauour to be one of your Pul-pit men, yet you can-  
 not denie mee to be one of your Parish; and therefore if you  
 please but to place me in the body of the Church hereafter, you  
 shall finde my deuotion so great towards you, as he that knee-  
 leth at the Chancell dore: for I wrote this booke with my hand,  
 but not with my heart.

Indeed, when I first began to write this booke, my wits were  
 gone a wool-gathering, in so much that in a manner forgetting  
 my selfe, and so in the rough of my fury, I vowed for euer to be  
 an open enemy vnto women; but when my fury was a little

## The Epistle, &c.

past, I began to consider the blasphemy of this infamous Booke  
 against your sexe; I then tooke my pen, and cut him in twen-  
 ty peeces, and had it not bene for hurting my selfe, I would  
 have cut mine owne fingers which held the pen: & furthermore  
 for a penance I doe craue that my selfe may be a iudge against  
 my selfe; but yet assure your selves, of all evils I will choose the  
 least; wherefore I choose rather to beare a fagot, then burne by  
 the fagot; you may perceiue the winde is turned into another  
 daore, and that I begin to be Sea-sicke, and yet not past halfe a  
 mile on the salt water, and that my mouth hath uttered that  
 in my fury which my heart neuer thought, and therefore I  
 confesse that my tongue hath gone beyond my wits: for I doe sur-  
 mise, that the sauce which I haue made, is too sharpe for your  
 dyet, and the flowers which I haue gathered are too strong for  
 your noses: but if I had broughte little dogs from Ieeland, or  
 fine glasses from Venice, then I am sure that you would either  
 haue woe & more to haue them, or wished to see them. But I  
 will heere conclude this first Epistle, praying you with patience  
 to heare the rest: for if I offend you at first, I will make you  
 friends at the last: and so I leaue you to him whose seat is in  
 Heauen, and whose foot-stoole is the Earth.

Yours in the way of honesty,

Joseph Swetnam.

To the Reader.

Reade it if you please, and like as you list: neyther to the wisest Clarke, nor yet to the starkest Foole, but vnto the ordinary sort of giddy-headed young men, I send this greeting.

**I**F you meane to see the Beare-bayting of Women, then strudge in this Beare-garden apace, and get in betimes, and view every roome where thou mayest best sit for thy owne pleasure, profit, and beards ease, and beare with my rudenesse if I chance to offend thee. But before I doe open this trunke full of torments against women, I thinke it were not amisse to resemble those which in old time did sacrifice to Hercules: for they used continually first to whip all their dogges out of their Ciuitie; and I thinke it were not amisse to drive all the women out of my bearing, for doubt lest this little sparke kindle into such a flame, and raise so many stinging Hornets humming about my eares, that all the wit I haue will not quench the one, nor quiet the other: for I feare that I haue set downe more shon they will like of, and yet a great deale lesse then they deserve: and for better prooffe, I refer my selfe to the iudgement of men, which haue more experience then my selfe, for I esteeme little of the malice of women, for men will be perswaded with reason, but women must be answered with silence; for I know women will barme more at mee, then Cerberus the two-headed dog did at Hercules, when he came into Hell to fetch out the faire Proserpina: and yet I charge them not now but with a Bul-rush, in respect of a second Booke which is almost ready: I doe now but feare them with false fire, but my next charge shall be with weapons, and my larum with powder and shot:  
for

for then wee will goe upon these venomous Adders, Serpents  
and Snakes, and tread and trample them under our feet: for  
I haue knowne many stung with some of these Scorpions, and  
therefore I warne all men to beware the Scorpion. I know  
women will bite the lip at mee and censure hardly of mee, but  
I feare not the curst Cow, for she commonly hath short hornes:  
let them censure of me what they will, for I meane not to make  
them my Iudges, and if they shoute their spite at mee, they may  
hit themselves, and so I will smile at them as at the foolish Flye,  
which burneth her selfe in the candle. And so friendly Reader,  
if thou hast any discretion at all, thou mayest take a happy ex-  
ample by these most lasciuious, & crafty, whorish, sheauish, and  
knauish women, which were the cause of this my idle time spea-  
ding; and yet I haue no warrant to make thee beleue this  
which I write to be true. But yet the simple Beegushereth Ho-  
ney where the venomous Spider doth her payson. And so I will  
conclude, lest thou haue cause to say, that my Epistles are lon-  
ger than my Booke: a Booke I may call it I hope without of-  
fence: for the Collyer calls his Horse a Horse, and the Kings  
great Steed is but a Horse. If thou read but the beginning of a Booke, thou canst giue no  
iudgement of that which ensueth: therefore I say as the Fryer,  
who in the midst of his Sermon said often, that the best was  
behinde: And so, if thou read it all ouer, thou shalt not be delu-  
ded, for the best is behinde. I thinke I haue shew so neare the  
white that some will accuse mee for a good Archer: And so  
I pray thee to looke to thy feet, that thou ranne not ouer thy  
shooes, and so be past recovery before my second Booke come.

Thy friend

Ioseph Swetnam.



## CHAP. I.

*This first Chapter sheweth to what use Women were made, it also sheweth that most of them degenerate from the use they were framed vnto, by leading a proud, lazie, and idle life, to the great hinderance of their poore Husbands.*

**M**oses describeth a Woman thus: At the first beginning (saith he) a Woman was made to be a helper vnto man, and so they are indeede: for shee helpeth to spend and consume that which man painefully getteth. He also saith, that they were made of the rib of a man, and that their froward nature sheweth; for a rib is a crooked thing, good for nothing else, and women are crooked by nature: for a small occasion will cause them to be angry.

Againe, in a manner, shee was no sooner made, but straight-way her minde was set vpon mischief: for by her aspiring minde and wanton will, shee quickly procured mans fall, and therefore euer since they are and haue beene a woe vnto man, and follow the line of their first leader.

For I pray you let vs consider the times past, with the time present; first, that of *Dauid* and *Salomon*, if they had occasion so many hundred yeares agoe to exclaime so

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bitterly

bitterly against women, for the one of them said, that it was better to be a doore-keeper, and better dwell in a den amongst Lyons, then to be in the house with a froward and wicked woman: and the other said, that the climbing vp of a sandy hill to an aged man was nothing so wearisome, as to be troubled with a froward woman; and further he saith, that the malice of a beast is not like the malice of a wicked woman, nor that there is nothing more dangerous then a woman in her fury.

The Lion being bitten with hunger, the Beare being robbed of her young ones, the Viper being trod on, all these are nothing so terrible as the fury of a woman. A Bucke may be inclosed in a Parke, a bridle rules a horse, a Wolfe may be tied, a Tiger may be tamed: but a froward woman will neuer be tamed, no spur will make her goe, nor no bridle will hold her backe: for if a woman hold an opinion, no man can draw her from it: tell her of her fault, she will not beleue that she is in any fault: giue her good counsell, but she will not take it; if you doe but looke after another woman, then she will be iealous, the more thou louest her, the more she will disdaine thee; and if thou threaten her, then she will be angry; flatter her, and then she will be proud; and if thou forbear her, it maketh her bold, and if thou chasten her, then she will turne to a Serpent: at a word, a woman will neuer forget an iniurie, nor giue thanks for a good turne: what wise man then will change gold for drosse, pleasure for paine, a quiet life, for wrangling brawles, from the which married men are neuer free?

*Salomon* saith, that women are like vnto wine, for that they will make men drunke with their deuices.

Againe,



Againe, in their loue a woman is compared to a Pommis-stone, for which way soeuer you turne a Pommis-stone, it is full of holes; euen so are womens hearts, for if loue steale in at one hole, it steppeth out at another.

They are also compared vnto a painted shippe, which seemeth faire outwardly, and yet is nothing but ballace within her; or to the Idols in *Spaine*, which are brauely gilt outwardly, and yet nothing but lead within them; or like vnto the Sea, which at sometimes is so calme that a cockboate may safely endure her might, but anon againe with outrage she is so growne, that it ouerwhelmeth the tallest ship that is.

A froward woman is compared to the wind, and a still woman vnto the Sunne: for the Sunne and the wind met a traveller vpon the way, and they laid a wager, which of them should get his cloake from him first; then first the wind began boisterously to blow, but the more the wind did blow, the more the trauellet wrapped and gathered his cloake about him; now when the wind had done what he could, and was neuer the neerer, then began the Sunne gently to shine vpon him, and he threw off, not onely his cloake, but also his hat and ierkin: this Morall sheweth that a woman with high words can get nothing at the hands of her husband, neither by froward meanes, but by gentle and faire meanes shee may get his heart-bloud to doe her good.

As women are compared vnto many things, euen so many and many more troubles commeth galloping after the heeles of a woman, that young men before-hand doe not thinke of; for the world is not made all of oare-meate, nor all is not gold that glistereth, nor the way to Heauen

is not strewed with rushes, no more is the cradle of ease in a womans lap. If thou wert a Seruant or in bondage before, yet when thou doest marry, thy toile is neuer the neerer ended, for euen then and not before, thou doest change thy golden time for a drop of hony, which presently afterwards turneth to be as bitter as wormwood.

Yet there are many young men which cudgell their wits, and beate their braines, and spend all their time in the loue of women, and if they get a smile or but a fauor at their Loues hand, they straight-way are so rauished with ioy, yea so much, that they thinke they haue gotten God by the hand, but within a while after they will finde that they haue but the Diuell by the foot. A man may generally speake of women, that for the most part thou shalt finde them dissembling in their deeds, and in al their actions subtil and dangerous, for men to deale withall: for their faces are lures, their beauties are baits, their lookes are nets, and their words charmes, and all to bring men to ruine.

There is an old saying goeth thus, that he which hath a faire wife, and a white horse, shall neuer be without troubles; for a woman that hath a faire face, it is euer matched with a cruell heart, and her heavenly lookes with hellish thoughts; their modest countenance with mercilesse mindes, for women can both smooth and sooth: they are so cunning in the art of flattery, as if they had bin bound Prentice to the trade, they haue *Sirens* songs to allure thee, and *Ceryxes* cunning to inchant thee: they beare two tongues in one mouth like *Judas*, and two hearts in one brest like *Aspid*; the one full of smiles, and the other full of frownes, and all to deceiue the simple and plaine-meaning

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ring man: they can with the *Satyre* out of one mouth  
blow both hot and cold.

And what of all this? why nothing, but to tell thee that  
a woman is better lost then found; better forsaken then  
taken. Saint *Paul* saith, that they which marry, doe well  
but he also saith, that they which marry nor, doe better:  
and he no doubt was well aduised what he spake. Then, if  
thou be wise, keepe thy head out of the halter, and take  
heede before thou haue cause to curse thy hard penny-  
worth, or with the Priest speechlesse which knit the knor.

The Philosophers which liued in the old time, their  
opinions were so hard of marriage, that they neuer de-  
lighted therein, for one of them being asked why hee  
married not? he answered, that it was too soone; and af-  
terwards when he was old, he was asked the same questi-  
on, and he said then that it was too late: and further he  
said, that a married man hath but two good dayes to be  
looked for, that was, the marriage day, and the day of his  
wifes death: for a woman will feed thee with hony, and  
poyson thee with gall. *Diogenes* was so dogged, that hee  
abhorred all women, and *Augustus* wished, that he had  
liued wifelesse, and died childlesse.

On a time one asked *Socrates*, whether he were better  
to marry, or to liue sing'e? and he made answer, which  
foeuer thou doest, it will repent thee: for if thou marriest  
not, then thou wilt liue discontented, and dye without  
issue, and so perhaps a stranger shall possesse thy goods:  
and if thou doest marry, thou shalt haue continuall vexa-  
tions, her dowry will be often cast in thy dish, if shee doe  
bring wealth with her: againe, if shee complaine, then her  
kinsfolke wil bend the browes, and her mother wil speake

her pleasure by thee: and if thou marriest onely for faire lookes, yet thou maiest hap to goe without them, when thou lookest for them: and if thou marriest one that is fruitfull in bearing of children, then will thy care be the more increased; for little doth the father know what shall be the end of his children: and if she be barren, thou wilt loath her; and if honest, thou wilt feare her death; and if vn honest, thou wilt be weary of thy life: for when thou hast her, thou must support her in all her bad actions, and that will be such a perpetuall burden vnto thee, that thou hadst euen as good draw water continually to fill a bottomlesse tub.

A Gentleman on a time said to his friend, I can helpe you to a good marriage for your sonne: his friend made him this answere; My sonne (said he) shall stay till he haue more wit; the Gentleman replied againe : saying, if you marry him not before he hath wit, hee will neuer marry so long as he liueth.

For a married man is like vnto one arrested, & I thinke that many a man would flie vp into Heauen, if this arrest of marriage kept them not backe. It is said of one named *Domell* as that he buried three wiues, and yet neuer wet one handkercher, no nor shed so much as one teare: also *Ulysses*, he had a dog which loued him well, and when that dogge died, he wept bitterly, but he neuer shed one teare when his Wife died: wherefore if thou marriest without respect; but onely for bare loue, then thou wilt afterwards with sorrow say, that there is more belongs to house keeping then foure bare legges in a bed. A man cannot liue with his hands in his bosome, nor buy meat in the market for honesty without money: where there

is nothing but bare walls, it is a fit house to breed beggers into the world: yet there are many which thinke when they are married, that they may liue by loue: but if wealth be wanting, hot loue will soone be cold, and your hot desires will be soone quenched with the smoake of pouerty. To what end then should we liue in loue, seeing it is a life more to be feared then death? for all thy mony waists in royes, and is spent in banqueting, and all thy time in fighes and sobs, to thinke vpon the trouble and charge which commonly commeth with a wife, for commonly women are proud without profit, and that is a good Purgation for thy purse; and when thy purse is light, then will thy heart be heauie.

The pride of a woman is like the dropsie; for as drinke increaseth the drough of the one, euen so money enlargeth the pride of the other: thy purse must be alway open to feede her fancy, and so thy expences will be great, and yet perhaps thy gettings small: thy house must be stored with costly stufte, and yet perhaps thy seruants starued for lack of meat: thou must discharge the Mercers booke and pay the Haberdashiers man, for her Hat must continually be of the new fashion, & her Gowne of finer wooll then the sheepe beareth any: she must likewise haue her Jewell-box furnished, especially if she be beautifull; for then commonly beauty and pride goeth together, and a beautifull woman is for the most part costly, and no good hufwife; and if she be a good hufwife, then no seruant will abide her fierce cruelty; and if shee be honest and chaste, then commonly she is iealous: a Kings crowne and a faire woman is desired of many.

But he that getteth either of them, liueth in great troubles

bles and hazard of this life: he that getteth a faire woman is like vnto a Prisoner loaden with fetters of golde; for thou shalt not so oft kisse the sweet lippes of thy beautifull wife, as thou shalt be driven to fetch bitter sighes from thy sorrowful heart, in thinking of the charge which commeth by her: for if thou deny her of such toyes as she stands not in neede of, and yet is desirous of them, then she wil quickly shut thee out of the doores of her fauour, and denie thee her person, and shew her selfe as it were at a window playing vpon thee, not with smal shot, but with a cruell tongue she will ring thee such a peale, that one would thinke the Diuell were come from Hell, saying, I might haue had those which would haue maintained me like a woman, whereas now I goe like no-body: but I will be maintained if thou wert hanged; with such like words she will vex thee, blubbering forth abundance of dissembling teares (for women doe teach their eyes to weepe) for doe but crosse a woman, although it be neuer so little, shee will straight-way put finger in the eye and cry; then presently many a foolish man wil flatter her and intreat her to be quiet: but that marres all, for the more she is intreated, shee will powre forth the more abundance of deceitfull teares, and therefore no more to be pittied, then to see a Goose goe barefoot; for they haue teares at command, so haue they words at will, and oathes at pleasure; for they make as much account of an oath, as a Marchant doth, which will forswear himselfe for the getting of a penny. I neuer yet knew woman that would deny to sweare in defence of her own honesty, and alwaies stand highly vpon it, although shee be ashamed to weare it in winter for catching cold, nor in summer



mer for heat, fearing lest it may melt away.

Many will say, this which I write is true, and yet they cannot beware of the Diuill, vntill they are plagued with his Dam; the little Lambe skips and leapes till the Foxe come, but then he quiuers and shakes: the Beare dances at the stake, till the dogges be vpon his backe: and some men neuer feare their money, vntill thy come into the hands of theeues; euen so, some will neuer bee warned, and therefore are not to be pittied if they be harmed: what are women that make thee so greedily to gape after them? Indeepe, some, their faces are fairer and beautifuler then others, some againe stand highly vpon their fine foote and hand, or else all women are alike; *Ioue* is as good as my Lady, according to the Country-mans Proverbe, who gaue a great summe of money to lie with a Lady, and going homewards, he made greuous moane for his money, and one being on the other side the hedge heard him say, that his *Ioue* at home was as good as the Lady: But whether this be true or no, my selfe I doe not know, but you haue it as I heard it.

If thou marriest a woman of euill report, her discredit will be a spot in thy brow: thou canst not goe in the street with her without mocks, nor amongst thy neighbours without frumps; and commonly the fairest women are soonest inticed to yeeld vnto vanity: he that hath a faire wife and a whetstone, euery one will be whetting thereon; and a castle is hard to keepe when it is assaulted by many, and faire women are commonly catched at: he that marrieth a faire woman, euery one wil wish his death to enioy her; and if thou be neuer so rich, and yet but a Clowne in condition, then will thy faire Wife haue her

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credit

credit to please her fancies; for a Diamond hath not his grace but in gold, no more hath a faire woman her full commendations but in the ornament of her brauery, by which means there are diuers women, whose beauty hath brought their husbands into great pouerty and discredit by their pride and whoredome: a faire woman commonly will goe like a Peacocke, and her Husband must goe like a Woodcocke.

That great Giant *Pamphiasphe*, who had Beares waiting ypon him like Dogges, and he could make tame any wild beast, yet a wanton woman he could neuer rule nor turne to his will.

*Salomon* was the wisest Prince that euer was, yet hee lusted after so many women, that they made him quickly forsake his God, which did alwaies guide his steps, so long as he lined godly.

And was not *Dauid* the best beloued of God, and a mighty Prince? yet for the loue of women he purchased the displeasure of his God. *Gampson* was the strongest man that euer was; for every lock of his head was the strength of another man, yet by a woman he was overcome, hee reuealed his strength to her, & payed his life for that folly. Did not *Iesabell* for her wicked lust cause her husbands bloud to be giuen to dogges?

*Iobs* wife gaue her husband counsell to blaspheme God and to curse him.

*Agamemmons* wife for a small injury that her husband did her, she first committed adultery, and afterwards consented to his death.

Also the wife of *Hercules*, she gaue her husband a poyoned shirt, which was no sooner on his backe, but it did

sticke

Sticke so fast, that when hee would haue plucked it off, it  
tore the flesh with it.

If thou wilt auoyd these euils, thou must with *Ylisses*  
binde thy selfe to the mast of the ship, as he did or else it  
would haue cost him his life; for otherwise the *Syrenian*  
women would haue intised him into the Sea, if he had not  
so done.

It is strange to see the mad feates of women; for they  
will be now merry, then again sad; now laugh, then weep;  
now sicke, then presently whole; al things which like not  
them are naught, and if it be neuer so bad, if it like them,  
it is excellent: againe, it is death for women to be denied  
the thing which they demand, and yet they will dispise  
things giuen vnasked.

When a woman wanteth any thing, shee will flatter  
and speake faire, not much vnlike the flattering Butcher,  
who gently claweth the Oxe, when hee intendeth to  
knocke him on the head: but the thing being once obtain-  
ed, and their desires gained, then they will begin to look  
bigge, and answere so stately, and speake so scornefully,  
that one would imagine they would neuer seek help, nor  
craue comfort at thy hand any more. But a woman is  
fitly compared to a ship, which being neuer so well rig-  
ged, yet one thing or other is to be amended: euen so, giue  
a woman al that she can demaund to day, yet shee wil be  
out of reparations to morrow, and want one thing or o-  
ther.

Women are called night-Crowes, for that commonly  
in the night they will make request for such toyes as  
commeth in their heads in the day: Women know  
their time to worke their craft, for in the night they will

work; a man like waxe, and draw him like as the Adamant doth the Iron, and hauing once brought him to the bent of their bow, then she makes request for a Gowne of the new fashion stiffe: or for a Petticote of the finest stammell: or for a Hat of the newest fashion. Her husband being overcome by her flattering speech, partly hee yeeldeth to her request, although it be a grieve to him, for that he can hardly spare it out of his stock; yet for quietnesse sake, he doth promise what she demandeth, partly because he would sleepe quietly in his bed: againe every married man knoweth this, that a woman will neuer be quiet, if her minde be set vpon a thing, till she haue it.

Now, if thou driue her off with delayes, then her forehead will be so full of frownes, as if shee threatned to make clubs trump, and thou neuer a blacke card in thy hand: for except a woman haue what shee will, say what she list, and goe where she please, otherwise thy house will be so full of smoke, that thou canst not stay in it.

It is said, that an olde dog and a hungry flea bite sore, but in my minde a froward woman biteth more sore; and if thou go about to master a woman, hoping to bring her to humility; there is no way to make her good with stripes, except thou beat her to death, for doe what thou wilt, yet a froward woman in her frantick mood will pull, hale, sweare, scratch and teare all that stands in her way.

What wilt thou that I say more, oh thou poore married man? If women doe not feele the raine, yet heere is a showre comming which will wet them to the skinner: A woman which is faire in shew, is fowle in condition: shee is like vnto a glow-worme, which is bright in the hedge, and black in the hand; in the greenest grassse lyeth hid

hid the greatest Serpents: painted pots commonly hold  
deadly poyson: and in the clearest water the ugliest Tode;  
and the fairest woman hath some filthinesse in her.

All is not gold that glistereth: a smiling countenance  
is no certaine testimonial of a merry heart, nor costly gar-  
ments of a rich purse; men doe not commend a Iudge,  
for that he weareth a Skarlet gowne, but for his iust deal-  
ing; no more are women to be esteemed of by the orna-  
ment of their brauery, but for their good behaviour, yet  
there is no riuer so cleare, but there is some durt in the  
bottome: But many a man in this land, we need not goe  
any further for examples, but here wee may see many  
fooles in every place snared in womens nets, after a litle  
familiarity and acquaintance with them: I thinke if they  
were numbred, the number would passe infinite, if it were  
possible, which for the loue of wantons haue lost their  
voyages at Sea, to their great hinderances, and many o-  
ther haue neuer regarded the farre distance which they  
haue beene from their countrey and friends, vntill they  
had consumed their substance, and then being ashamed  
to returne home againe in such bad sort, I meane by wee-  
ping-crosse, and penniless-bench, many of them rather  
chuse to deserue Newgate, and so cometo Tiburne, farre  
contrary to the expectation of their friends and Parents,  
which had otherwise provided for them, if they had had  
grace, or would haue beene ruled.

CHAP.

## CHAP. II.

The second Chapter sheweth the manner of such Women as line upon euill report: It also sheweth that the beantie of Women haue beene the bane of many a man, for it hath overcome valiant and strong men, eloquent and subtile men, And in a word it hath overcome all men, as by examples following shall appeare.



First, that of Salomon, vnto whom God gaue singular wit and wisdom; yet he loued so many women, that he quite forgot his God, which alwaies did guide his steps, so long as he liued godly, and ruled iustly: but after he had glutted himselfe with women, then he could say; *Vanitie of vanities, all is but vanitie*: He also in many places of his booke of Prouerbs exclaimes most bitterly against lewd women, calling them all that naught is, and also displayeth their properties: and yet I cannot let men goe blamelesse, although women goe shamelesse; but I will touch them both: for if there were not receiuers, then there would not bee so many stealers: if there were not so many Knaues, there would not bee so many Whores; for they both hold together to boulder each others villany: for alwayes birds of a feather will flocke together, hand in hand, to bolster each others villanie. Men I say may liue without women, but women cannot liue without men: For *Venus* whose beauty was excellent faire, yet when she needed a mans help, she took *Vulcan* a club-footed Smith: And therefore if a womans face



face glister, and her gesture peirce the Marble wall, or if her tongue be so smooth as oile, and so soft as silke, and her words so sweete as honey; or if she were a very Ape for wit, or a bagge of gold for wealth; or if her personage haue stolne away all that nature can affoord, and if she be deckt vp in gorgeous apparell, then a thousand to one but she will loue to walke where she may get acquaintance, and acquaintance bringeth familiarity, and familiarity setteth all follies abroach, and twenty to one that if a woman loue gadding, but that she will pawne her honesty, to please her fantasie.

Man must be at all the cost, and yet liue by the losse; a man must take all the paines, and women will spend all the gaines: a man must watch and ward, fight and defend, till the ground, labour in the vineyard, and looke what he getteth in seauen yeares, a woman will spread it abroad with a forke in one yeare, and yet little enough to serue her turne, but a great deale too little to get her good will: nay, if thou giue her neuer so much, and yet if thy personage please not her humour, then will I not giue a halfe-penny for her honesty at the yeares end.

For then her brest will be the harbourer of an enuious heart, and her heart the storehouse of poysoned hatred, her head will deuise villany, and her hands are ready to practise that which her heart deuiseth. Then who can but say that Women sprung from the Deuill, whose heads, hands, hearts, mindes and soules are euill? for women are called the hooke of all euill, because men are taken by them, as fish is taken with the hooke.

For women haue a thousand waies to entise thee, and ten thousand waies to deceiue thee, and all such fooles

as are sutors vnto them: some they keepe in hand with promises, and some they feede with flattery, and some they delay with dalliance; and some they please with kisses: they lay out the foldes of their haire, to entangle men into their loue; betwixt their breasts is the valley of destruction, & in their beds their is hell, sorrow & repentance. Eagles eate not men till they are dead, but women deuoure them aliuie: for a woman wil pick thy pocket, and empty thy purse, laugh in thy face and cut thy throat: they are vngratefull, perjured, full of fraud, flouting and deceit, vnconstant, waspish, toyish, light, fullen, proud, discourteous and cruell; and yet they were by God created, and by nature formed, and therefore by policy and wisdom to bee auoyded; for good things abused, are to be refused, or else for a moneths pleasure she may hap to make thee goe starke naked: she wil giue thee rosmear, but she will beat thee with the spit: if thou hast crownes in thy purse, shee will be thy hearts gold, vntill shee leaue thee not a whit of white money; they are like summer birds, for they will abide no storme, but flocke about thee in the pride of thy glory, and flye from thee in the stormes of affliction: for they aime more at thy wealth then at thy person, and esteeme more thy mony, then any mans vertuous qualities; for they esteeme of a man without money, as a horse doth of a faire stable without meate: they are like Eagles, which will alwaies flie where the carion is.

Shee will play the horse-leach to suck away thy wealth, but in the winter of thy misery shee will flie away from thee: Not vnlike the Swallow, which in the summer harboureth her selfe vnder the eues of an house, and against winter

winter flieth away, leau ing nothing but dirt behinde her.  
*Salomon* saith, he that will suffer himselfe to be led away,  
 or takes delight in such womens company, is like a foole  
 which reioyceth when hee is led to the stocks. *Pro. 7.*

*Hosea*, by marriage with a lewd woman of light beha-  
 uiour, was brought into idolatry, *Hosea 1.* *S. Paul* account-  
 eth fornicators so odious, that we ought not to eate meat  
 with them; hee also sheweth that fornicators shall not  
 inherit the kingdome of Heauen, *1 Corin. the 9. and*  
*11. verse.*

And in the same Chapter *S. Paul* excommunicateth  
 fornicators, but vpon amendment hee receiueth them a-  
 gaine. Whoredome is punished with death, *Deuteronomy*  
*22. 21.* and *Genesis 38. 24.* *Phinehas* a Priest thrust two A-  
 dulterers, both the man and the woman, through the bel-  
 ly with a speare, *Numbers 25.*

God detesteth the money or goods gotten by whore-  
 dome, *Deuteronomy 23. 17. 18.* Whores called by di-  
 uers names, and the properties of whores, *Pro. 7. 6.* and  
 2. A whore enuieth an honest woman, *Esdra. 16. and 42.*  
 Whoremongers God will iudge, *Hebrewes 13. and 42.*  
 They shal haue their portions with the wicked in the lake  
 that burneth with fire & brimstone, *Reuelation. the 21. 8.*

Onely for the sinne of whordome God was sorrie at  
 the heart, and repented that euer he made man, *Genesis*  
*6. 67.*

Saint *Paul* saith, to auoid fornication, euery man may  
 take a wife, *1 Corinthians the 7. 2.*

Therefore he which hath a wife of his owne, and yet  
 goeth to another woman, is like a rich Thiefe, which will  
 steale when he hath no need.

D

There

There are three waies to know a whore : by her wanton lookes, by her speech, and by her gare, *Ecclesiasticus* 26. and in the same chapter he saith that we must not giue our strength vnto harlots; for whores are the euill of all euils, & the vanity of al vanities; they weaken the strength of a man, and depriue the body of his beauty; it furroweth the browes, and maketh the eyes dimme; and a who-rish woman causeth the Feauer and the Gout: and at a word, they are a great shortning to a mans life.

For although they seeme to be so dainty as sweet meat, yet in tryall not so wholesome as sowre sauce : they haue wit, but it is all in craft; if they loue it is vehement; but if they hate, it is deadly.

*Plato* saith, that women are either Angels or Diuels, and that they either loue dearly, or hate bitterly; for a woman hath no meane in her loue, nor mercy in her hate; no pittie in reuenge, nor patience in her anger; therefore it is said that there is nothing in the world vvhich both pleaseth and displeaseth a man more then a woman; for a woman most delighteth a man, and yet most decei-ueth him: for as there is nothing more sweet vnto a man then a woman when shee smileth; euen so, there is nothing more odious then the fierce or angry countenance of a woman.

*Salomon* in his 20. of *Ecclesiastes* saith, that an angry woman will come at the mouth like a Bore: if all this be true, as most true it is, why shouldest thou spend one houre in the praise of women, as some fooles doe? for some will brag of the beauty of such a maid; another will vaunt of the brauery of such a woman, that shee goeth beyond all the women in the Parish: againe, some studie their fine wits,

wits, how they may cunningly sooth women, and with Logicke how to reason with them; and with Eloquence to perswade them; they are alwaies tempering their wits, as Fiddlers doe their strings, who wrest them so high, that many times they stretch them beyond time, tune, and reason.

Againe there are many that weary themselves with dallying, playing and sporting with women, and yet they are neuer satisfied with the vn-satiabie desire of them; if with a song thou wouldest be brought a sleepe, or with a dance be led to delight, then a faire woman is fit for thy dyet: if thy head be in her lap, she will make thee beleue that thou art hard by Gods seat, when indeede thou art iust at hell gate.

*Theodora* a monstrous strumpet, on a time made her brags to *Socrates* of the great haunt of lustie Gallants which came to her house, and furthermore she told him that she could get away more of his Schollers from him, then he could of hers from her.

No maruell (quoth *Socrates*) for thy waies seeme pleasant and easie, and that is the way youth loues to walk in; but the way that leadeth to a vertuous life, seemeth full of brambles and bryers: And to match with this, there is an history that makes mention of three notable Curtizans, whose names were *Lania*, *Flora*, & *Layes*: *Lania* and *Layes* were *homo*, comming to all men, they would play at small game, rather then sit out; these three Strumpets during their life time, were the beautifullest and richest of that trade in the world, and had three seuerall gifts, whereby they allured their Louers to seeke their fauours.

The Engine wherewith *Lania* entrapped her Louers,

D 2

procee-

proceeded from her eyes; for by her smiling countenance, and wanton lookes, shee greatly inflamed all that beheld her. And *Flora* wan her louers by her excellent wit and eloquent tongue. And *Layes* enticed her Lovers by her sweet singing & pleasant fingerling of Instruments of musicke.

But now againe to *Lania*, King *Demetrius* gaue but a glaunce of his eies suddenly vpon her, and was taken presently with her net, and spent eleuen talents of siluer vpon her, which he had provided and appointed to pay his souldiours, and furthermore he quite forooke his owne wife, and neuer left the company of this Strumpet, vntill death tooke her from him; and after shee was dead, hee made great moane for her death; he also kissed and embraced her, and caused her to be buried vnder his window; that so often as he did see her graue, hee might bewaile her death.

*Layes* likewise had a King, whose name was *Pirrhus*, which was her chiefe friend, but yet hee serued but as it were for a cloak; for he continued not very long with her in Greece, but went himsele to the warres in Italy, but in his absence shee was not onely sought to, but obtained of many, and set downe her price, that before shee would doe her worke, shee would haue her money.

Now to *Flora*, shee was a Kings daughter, her Parents died when shee was of the age of fifteene yeares, and shee was left as rich as beautifull, shee had the brid'e of liberty throwne on her necke, so that shee might runne whither shee would; for shee was without controulment, so that sodainly shee determined to traueil & see the wars of Africa, where shee made sale both of her personage and honor.

King



King *Menelaus* was the first that made loue vnto her, as hee was marching to the warres of Carthage, and spent more money vpon her, then in conquering his enemies.

But as she was of noble race, so it is said, that she neuer gaue her selfe ouer to meane or petty company, as the other two did; but she had a scroule set ouer her gate, the tennor whereof was thus, King, Prince, Emperour or Bilhop, enter this pallace and welcome: neither was this *Flora* so greedie of gold, as the other two were; for on a time one of her familiar friends, asked her the cause, why shee did not make price of her loue? shee made this answer, I commit my body to none but to Princes and Noblemen, and I sweare there was neuer man gaue me so little, but that I had more then I would haue asked, or that I looked for; and furthermore she said, that a noble woman ought not to make price of her loue: all things are at a certaine rate, except Loue, and that a woman of great beauty should be so much esteemed of, as she esteemes of her selfe. Shee dyed at the age of fortie yeeres, and the wealth she left behinde her in Rome, was valued to be so much, as would haue builded new the wals round about the Citie, if there had beene no wals at all.

Was not that noble Citie of Troy sacked and spoyled for the faire *Hellena*? and when it had cost many mens liues, and much bloud was shed, & when they had got the conquest, they got but an harlot. By this and that which followeth thou shalt see the power of women, how it hath beene so great, and more preuailed in bewitching mens wits, and in ouer-comming their senses, then all other things whatsoeuer. It hath not onely vanquished Kings and Keisars, but it hath also surprised castles & countries,



nay, what is it that a woman cannot doe, which knowes her power?

Therefore stay not alone in the company of a woman, trusting to thy owne chastity, except thou be more stronger then *Sampson*, more wise then *Salomon*, or more holy then *Dauid*; for these and many more haue beene overcome by the sweet entisements of women, as thou shalt read hereafter.

It is said, that the Gods themselves did change their shapes, for the loue of such women as they lusted after: *Jupiter* he transformed himselfe into a Bull, *Neptune* into a Horse, and *Mercury* into a Goat.

*Aristippus* desired sweet meat for his belly, and a faire woman for his bed.

But in my minde, he that layes his net to catch a faire woman, he may chance to fall into the springe which was laid for a Woodcocke: therefore I doe admonish young men, and I aduise old men, and I counsell simple men, and I warne all men, that they flye from a wicked woman, as from the pestilence, or else shee will make thee flye in the end.

*Aristotle*, for keeping company with a quean in Athens, was faine to runne away, to saue himselfe from punishment; and yet he had dwelt there, and wrote many books for the space of thirtie yeeres.

Again *Sampson* and *Hercules* for all their great strength and conquest of Giants and Monsters, yet the one yeelded his club at *Dianers* foote, and the other reuealed his strength to *Dalilah*, and paid his life for his folly.

The sugred and renowned Orators *Demosthenes* and *Hortensius*, the one came from *Athens* vnto *Corinth*, to com-

compound and agree with *Layes* a common strumpet, as you heard before of her, and yet he had but one nights lodging with her. And the other was so farre in loue with another bird of the same cage, the which hee could not obtaine, nor yet could he conquer his affection, vntill hee had quite pined himselfe away, so that in short time hee had wasted himselfe to nothing.

*Plato*, for all his great Philosophy and knowledge, yet he kept company with *Archenasse* when she was old, and forsaken of all her Louers: for she had giuen her selfe to a number in her youth, yet neuerthelesse *Plato* so loued her, that he wrote many verses in commendation of her.

Also *Socrates* for his grauity and wisedome is renowned throughout all the world, yet he most dearely loued *Alpasy*, an old and ouer-worne Strumpet,

Loue stayed King *Antiochus* in *Calceida* a whole winter, for one maide that he fancied there, to his great hinderance.

Loue stayed King *Hanniball* in *Capua* a long season, laying all other his necessary affaires aside, the which was no small hinderance to him; for in the meane while his enemies inuaded a great part of his Countrey,

Likewise *Iulius Caesar*, hee continued in *Alexandria* a long season, not for the loue of one, but hee lusted after many, to his great infamy and disgrace.

That great Captaine *Holofernes*, whose sight made many thousands to quake, yet he lost his life and was slaine by a woman.

Was not *Herods* loue so great to a woman, that he caused *John Baptist* to loose his head for her sake?

Wherefore to auoid the fight, many times is the best  
rafor

raſor, to cut off the occaſion of the euill which commeth by women : For had not *Holofernes* ſeene the beauty of *Iudeth*, and marked the fineneſſe of her foot, he had not loſt his head by her. If *Herod* had not ſeene *Herodias* daughter daunce, he had not ſo raſhly granted her Saint *Iohn Baptiſts* head. Had not *Eua* ſeene the Apple, and alſo ſhe was tempted with the beauty of the Serpent, who as our Schoole-men doe vwrite, that he ſhewed himſelfe like a faire young man; but had not ſhe ſeene it, I ſay, ſhe had not eaten thereof, to her owne grieſe and many more. By ſight, the wife of *Putiphar* was moued to luſt after her ſeruant *Ioseph*. It is ſaid of *Semiramis* of *Babylon*, that after her huſbands death, ſhee vvaxed ſo vnſatiabie in carnall luſt, that two men at one time could not ſatiſfie her deſire, and ſo by her vnſatiableneſſe, at length all *Persia* grew full of vvhores.

And likewiſe of one *Veniſe* a ſtrumpet in *Cipriſ*, it is ſuppoſed, that by her fame and ill life, ſhe cauſed all *Cipriſ* at length to be full of queanes.

And of one faire *Rodape* in *Egypt*, who vvvas the firſt noted woman in that Country, but at length all the whole Country became full of Strumpets.

It is not ſtrange, that the ſeed of one man ſhould breed ſuch woe vnto all men ?

One ſaid vnto his friend, Come, let vs goe ſee a pretty wench. The other made this anſwere ; I haue, ſaid he, ſhaken ſuch fetters from my heeles, and I will neuer goe where I know I ſhall repent afterwards : but yet happily ſome may ſay vnto me, If thou ſhouldeſt reſuſe the company or the curteſie of a woman; then ſhee would account thee a ſoft-ſpirited foole, a milk-ſop, and a meacock.

But

But alas fond foole, wilt thou more regard their babble  
 then thine owne blisse? or esteeme more their frumpes,  
 then thine owne welfare? dost thou not know that Wo-  
 men alwayes strue against wisdom, although many  
 times it be to their vtter ouerthrow? Like the Bee which  
 is often hurt with her owne hony; euen so women are  
 often plagued with their owne conceit, waighing downe  
 loue with discourtesie, giuing him a weed, which presente  
 them with flowers; as their catching in iest, and their  
 keeping in earnest, and yet she thinks that she keepes her  
 selfe blamelesse, and in all ill vices shee would goe name-  
 lesse: but if shee carry it neuer so cleane, yet in the end  
 shee will be counted but for a cunny-catching queane:  
 and yet she will sweare that she will thrive, as long as she  
 can finde one man aliu: for shee thinks to doe all her  
 knauery inuisible; she will haue a figge leafe to couer her  
 shame, but when the fig leafe is dry and withered, it doth  
 shew their nakednesse to the world. For take away their  
 painted cloathes, and then they looke like ragged wals:  
 take away their ruffes, and they looke ruggedly: their  
 coyfes and stomachers, and they are simple to behold:  
 their hayre vntruff, and they looke wildely, and yet there  
 are many which lay their nets to catch a pritty wo-  
 man, but hee which getteth such a prize, gaines nothing  
 by his aduenture, but shame to the body, and danger to  
 the soule; for the heate of the young bloud of these wan-  
 tons, leads many vnto destruction for this worlds plea-  
 sure. It inchaunts your mindes and enfeebleth your bo-  
 dies with diseases; it also scandalleth your good names,  
 but most of all, it indangereth your soules. How can it  
 otherwise choose, when lust and vncleannesse continually

angel

E

keepe

keepe them company, gluttony and sloath serueth them at the table, pride and vaine glory apparelleth them; but these seruants will waxe weary of their seruice, and in the end they shall haue no other seruants to attend them, but onely shame, griefe, and repentance: but then, oh then, (you will say) when it is too late; Oh would to God that wee had beene more carefull of true glorious modestie, and lesse cunning to keepe wantons company! Oh therefore remember; and thinke before-hand, that euery sweet hath his sowre: then buy not with a drop of hony a gallon of gall. Doe not thinke that this worlds pleasure will passe away with a trifle, and that no sooner done, but presently forgotten: No, no, answere your selues, that the punishment remaineth eternally, and therefore better it were to be an addle egge, then an ill bird. For wee are not borne for our selues to liue at pleasure, but to take paines, and to labour for the good of our Countrey, yet so delightfull is the present sweetnesse, that we neuer remember the following sowre: for youth is too-too easily wonne and ouercome with the worlds vanities: Oh, too soone (I say) is youth in the blossomes deuoured with the Caterpillers of foule lust and lascitious desires. The blacke Fiend of Hell, by his inticing sweet sinne of lust, drawes many young wits to confusion: for in time it drawes out the heart-bloud of your good names, and that being once lost, is neuer gotten againe.

Againe, Lust causeth you to doe such foule deedes, which makes your fore-heads for euer afterwards seeme spotted with blacke shame and euerlasting infamy, by which meanes, your graues after death are closed vp with times scandall. And yet women are easily wooed, and  
soone

soone won, got with an Apple, and lost with the paring: young wits are soone corrupted, womens bright beauties breede curious thoughts; and golden gifts easily overcome wanton desires, with changing modestie into pastimes of vanitie, and being once delighted therein, continue in the same without repentance: you are onely the peoples wonder, and misfortunes banding ball, tost vp & downe the world with woe vpon woe; yea, ten thousand woes will be golloping hard at your heeles, and pursue you wheresoeuer you goe: for those of ill report cannot long stay in one place, but come and wander about the world, and yet euer vnfortunate, prospering in nothing, forsaken and cast out of all ciuill companies, still in feare lest Authoritie with the sword of Iustice barre them of liberty. Loethus your liues are despised, walking like night-Owles in misery, and no comfort shall be your friend, but onely Repentance comming too late, and ouer deare bought. A penance and punishment due to all such hated creatures as these are.

Therefore belecue all you vnmarried wantons, and in beleeuing grieue, that you haue thus vnluckily made your selues neyther maydes, widowes, nor wits, but more vile then filthy channell-durt, fit to be swept out of the heart and suburbs of your Countrey. O then suffer not this worlds pleasure to take from you the good thoughts of an honest life. But downe, downe vpon your knees you earthly Serpents, and wash away your blacke sin with the christall tears of true sorrow and repentance, so that when you wander from this enticing world, you may be washed and cleansed from this foule leprosie of nature.



Loethus in remorse of minde my tongue hath vttered  
to the wantons of the world, the aboundance of my  
hearts griefe, which I haue perceiued by the vnseemely  
behaviour of vnconstant both men and women, yet men  
for the most part are touched but with one fault, which  
is drinking too much: but it is said of women, that they  
haue two faults, that is, they can neyther say well nor yet  
doe well.

For commonly women are the most part of the fore-  
noons painting themselves, and frizling their hayres, and  
prying in their glasse like Apes, to pranke vp themselves  
in their gaudies, like Puppets, or like the Spider, which  
weaves a fine web to hang the Flie. Amongst women she  
is accounted a Slut which goeth not in her filkes: there-  
fore if thou wilt please thy Lady, thou must like and loue,  
sue and serue, and in spending thou must lay on load, for  
they must haue maintenance how soeuer they get it, by  
hooke or by crooke, out of the Bag, or the Diuels bud-  
get, thou must spare neyther lands nor liuing, money nor  
gold.

For women will account thee a pinch penny, if thou  
be not prodigall, and a dastard, if thou be not venturous:  
for they account none valiant, except they be desperate:  
If silent, a foote, if full of words, a foole; iudging all to be  
Clownes which be not Courtiers. If thou be cleanly in  
thy apparell, they will tearrie thee proud; if meane in  
apparell a flouert; if tall, a lunge; if short, a dwarfe: for  
they haue ripe wits and ready tongue; and if they get an  
inch, they will claime an ell: she will coll thee about the  
hooke with one hand, but the other shall be diuing into  
thy pocker, and if thou take her with the manner, then it

was but in iest, but many times they take in iest, and (if they be not spied) keepe it in earnest: but if thy pockets grow empty, and thy reuenues will not hold out longer to maintaine her pompe and brauery, then she presently leaues to make much of thy person, and will not sticke to say vnto thee, that she could haue bestowed her loue on such a one as would haue maintained her like a woman; so by this meanes they weaue the web of their owne web, and spin the thred of their owne thraldome; if they lacke they will lacke at the last, for they will cut it out of the whole cloath so long as the piece will hold out.

Is not the Bee hived for his hony, the Sheepe sheared for his fleece, the Oxe necke wrought for his masters profit, the Fowle plucked for her feathers, the tree grafted to bring forth fruit, and the earth laboured to bring forth Corne? But what labour or cost thou bestowest on a woman is all cast away; for shee will yeeld thee no profit at all: for when thou hast done all, and giuen them all that they can demand, yet thou shalt be as well rewarded, as those men were, whom *Esop* hyred for three halfe pence a day to heare him recite his Fables. These things being wisely considered, then what a foole art thou to blinde thy selfe in their bold behaviour, and bow at their beckes, and come at their calls, and sell thy lands to make them swimme in their silkes, and ier in their iewells, making *still* a Gentlewoman, in somuch that shee careth not a penny for the finest, nor a figge for the proudest? she is as good as the best, although she haue no more honesty then barely to serue her owne turne, suffering every mans fingers as deepe in the dish as thine are in the platter, and every man to angle where thou castest thy

rod

hooke, holding vp to all that come; not much vnlike a Barbers chaire, that so soone as one knaue is out, another is in, a common hackney for enery one that will ride, a boat for euery one to row in: now if thy wealth doe begin to faile, then she biddeth thee farewell, and giues thee the *adien* in the Diuels name: not much vnlike the knauish Porters in *Brislow*, who will cry, A new master, a new, and hang vp the old. If the matter be so plaine, then consider this, that the house where such a one keepeth her residence, is more odious with slander, then carrion doth infect the ayre with stinke; let them flatter how they will, there is no loue in them but from the teeth outward. I blaze their properties the plainer, and giue thee the stronger reasons, because I would haue thee lothe the alluring traines of such deceitfull and lasciuious women: although she make great protestations of loue, and thereto bindeth her selfe with most damnable oathes, then beleue her least of all, for there is no more hold in her oathes, nor in her loue, then is certainty of a faire day in *Aprill*, although it looke neuer so cleare, yet it may turne to a foule. I haue seene a Curtizan thus pictured out:

First, a faire yong man blinde, and in his armes a beautiful woman, with one hand in his pocket, shewing her theft, and a knife in the other hand to cut his throat.

Now peradventure thou maist say vnto that, thou dost not know one woman from another without some triall, because all women are in shape alike: for the sowre crab is like the sweet Pippin. True it is, so the Rauens a bird, and the Swan is but a bird: euen so, many women are in shape Angels, but in qualities Diuels, painted Coffins with rotten bones. The Estridge carryeth fayre feathers;

but

but rancke flesh. The hearbe *Melia* carryeth a flowre as white as snow, but a roote as blacke as inke.

Although women are beautifull, shewing pittie, yet their hearts are blacke, swelling with mischiefe, not much vnlike vnto old trees, whose outward leaues are faire and Greene, and yet the body rotten: if thou hant their houses, thou wilt be enamoured; and if thou doe but hearken to these *Syrens*, thou wilt be enchanted, for they will allure thee with amorous glances of lust, and yet kill thee with bitter lookes of hate: they haue dimples in their cheekes to deceiue thee, and wrinkles in their browes to betray thee: they haue eyes to intice, smiles to flatter, imbrace-ments to prouoke, becke to recall, lips to inchant, kisses to inflame, and teares to excuse themselues.

If God had not made them onely to be a plague to man, hee would neuer haue called them necessary euils, and what are they better? for what doe they eyther get or gaine, saue or keepe? nay, they doe rather spend and consume all that which a man painfully getteth: a man must be at all the cost, and yet liue by the losse.

It is very easie for him which neuer experienced himselfe in that vaine pleasure, or repenting pleasure, choose you whether, I meane the accompanying of lewd women: but such as are exercised and experimented in that kinde of drudgery, they I say haue a continuall desire, and temptation is ready at hand: therefore take heede at the first, suffer not thy selfe to be led away into lustfull folly: for it is more easie for a young man or maide to forbear carnall act, then it is for a widow, and yet more easie for a widow, then for her that is married, and hath her husband wanting: then take heed at the first, for there is nothing

thing gotten by women but repentance.

For women are like the Bay-tree, which is ever greene but without fruit; or like the vnprofitable thorne, which beareth as trim a blossome as the Apple: this is nothing but to tell thee, that thou must not iudge of gold by the colour, nor of womens qualities by their faces, nor by their speeches; for they haue delicate tongues which will smilth and tickle the itching eares of giddy-headed yong men, so foolish, that they thinke themselves happy if they can but kisse the Dazie whereon their loue did tread: who if she frowne, then he descends presently into hell; but if she smile, then is he carryed with wings vp into heauen: there is an old saying, that when a dog wags his tayle he loues his master.

Some thinke, that if a woman smile on them, she is presently ouer head and eares in loue: one must weare her gloue, another her garter, another her colours of delight, and another shall spend and liue on the spoyle which she getteth from all the rest: then if thou wilt giue thy body to the Chyrurgion, and thy soule to the Diuell, such women are fit for thy diet. Many creatures of euery kind resemble women in condition: for some horse an vnskillfull rider can hardly disorder; and some againe in despight of the best rider that is, will haue a iadish trick: some Hawke although he be ill serued, yet will sit quiet; and some if neuer so well serued, yet will continually flye at checke: againe, some hounds by no means will forsake their vndertaken game, and some againe in despight of the huntsman will continually runne at randome: and some men will steale if their hands were bound behinde them; and some againe will rather starue then steale: euen

so some women will not be wonne with seauen yeares louing, and some againe will offend with an houres libertys.

Therefore if thou study a thousand yeares, thou shalt finde a woman nothing else but a contrary vnto man : nay, if thou continue with her an hundred yeares, thou shalt finde in her new fancies, and contrary sorts of behauiour; therefore if all the world were paper, and all the inke, and all the trees and plants were pens, and euery man in the world were a writer, yet were they not able with all their labour and cunning, to set downe all the crafty deceits of women.

Now me thinkes I heare some of you say, that young wits are soone corrupted, and that womens bright beauty breedeth various thoughts in men, also golden gifts easily ouercommeth wanton womens desires: and thereby make them become *Venus* darlings, quite changing customes of modestie into passions of vanitie, wherein once delighted, they continue in the same without repentance of sorrow. But out alas you lasciuious Dames, these lewd conditions of yours will speedily bring all your ioyes to sorrow.

### CHAP. III.

*The third Chapter sheweth a remedy against loue, also many reasons not to be too hasty in choise of a Wife. But if no remedy be but thou wilt marry, then how to choose a Wife, with a commendation of the good, vertuous and honest Woman.*

**B**E not too hasty to marry, for doubtlesif thou marry in hast, thou wilt repent by leasure. For there are many troubles which come galloping at the heeles of a woman, which many young men before-hand doe not thinke of. The world is not all made of Oate-meale; nor all is not Gold that glisters; nor a smiling countenance is no certaine testimoniall of a merry heart; nor the way to heauen is not strewed with rushes; no more is the cradle of ease in a womans lappe. If thou wert a seruant or in bondage before, yet when thou marryest thy toyle is neuer the nearer ended; but euen then and not before, thou changeest thy golden life which thou didst lead before, in respect of the married, for a drop of honey, which quickly turneth to be as bitter as Worme-wood. And therefore farre better it were to haue two ploughs going, then one cradle, and better a barne filled, then a bed; therefore cut off the occasion which may any way bring thee into fooles Paradise. Then first and aboue all, shun idlenesse; for idlenesse is the beginner and maintainer of loue, therefore apply thy selfe about some affaires, or be occupied about some businesse: for so long as thy minde or thy body is in labour, the loue of a woman is not remembred, nor lust neuer thought vpon; but if thou spend thy time idly amongst women, thou art like vnto him which playeth with the Bee, who may sooner feele of her sting then taste of her hony; he that toucheth pitch may be defiled therewith. Roses vnaduisedly gathered, pricke our fingers; Bees vngently handled, sting our faces; and yet the one is pleasant, and the other is profitable. And if thou be in company of women, the Diuell himselfe hath  
not



not more illusions to get men into his net, then women haue deuices & inuentions to allure men into their loue; and if thou suffer thy selfe once to be led into fooles paradise, (that is to say) the bed or closet wherein a woman is, (then I say) thou art like a bird snared in a Lime-bush, which the more she striueth, the faster she is. It is vnpossible to fall amongst stones, and not be hurt, or amongst thornes, and not be prickt, or among nettles and not be stung: a man cannot carry fire in his bosome, and not burne his cloathing; no more can a man liue in loue, but it is a life as wearisome as hell, and he that marrieth a wife, matcheth himselfe vnto many troubles. If thou marriest a still and a quiet woman, it will seeme to thee that thou ridest but an ambling horse to hell; but if with one that is froward and vnquiet, then thou wert as good ride a trotting horse to the Deuill: heerein I will not be my owne caruer, but I referre you to the iudgment of those which haue seene the troubles and felt the torments; for none are better able to iudge of womens qualities, then those which haue them, none feeles the hardnesse of the Flint, but he that strikes it; none knowes where the shooe pincheth, but he that weares it. It is said that a man should eate a bushell of salt with one which hee meanes to make his friend, before he put any great confidence or trust in him: And if thou be so long in choosing a friend, in my minde thou hadst neede to eate two bushels of salt with a woman, before thou make her thy wife; otherwise, before thou hast eaten one bushell with her, thou shalt taste of ten quarters of sorrow, and for euery dram of pleasure an ounce of paine, and for euery pint of honey a gallon of gall, and for euery inch of mirth an ell

of moane. In the beginning, a womans loue seemeth delightfull, but endeth with destruction; therefore hee that trusteth to the loue of a woman, shall be as sure as he that hangeth by the leafe of a tree in the later end of Summer: and yet there is great difference betwixt the standing poole, and the running streame, although they are both waters.

Therefore of two euils, chuse the least, and auoid the greatest. But my meaning is not here to aduise thee to chuse the least woman: for the little women are as vnhappy as the greatest; for though their stature be little, yet their hearts are big: then speake faire to all, but trust none, and say with *Diogenes*, It is too soone for a young man to marry, and too late for old men. One asked a Philosopher, what the life of a married man was? he answered, Misery: And what is his felicity? Misery: for he still lingers in hope of further ioy: And what is his end? and he still answered, Misery.

There are fixe kindes of women that thou shouldest take heede that thou match not thy selfe to any one of them: that is to say, good nor bad, faire nor foule, rich nor poore; for if thou marriest one that is good, thou maist quickly spill her with too much making of her: for when prouender pricks a woman, then shee will grow knauish: and if bad, then thou must support her in all her bad actions, and that will be so wearisome vnto thee, that thou hadst as good draw water continually to fill a bottomlesse tub: if she be faire, then thou must doe nothing else but watch her: and if shee be foule and loathsome, who can abide her? if shee be rich, then thou must forbear her because of her wealth: and if she be poore, then

then thou must needs maintaine her.

For if a woman be neuer so rich in dowrie, happy by her good name, beautifull of body, sober of countenance, eloquent in speech, and adorned with vertue, yet they haue one ill qualitie or other, which ouerthroweth all the other: like vnto that Cow which giueth great store of milke, and presently striketh it downe with her foot: such a Cow is as much to be blamed for the losse, as to be commended for the gift: or like as when men talke of such a man, or such a man, he is an excellent good workeman, or he is a good Chirurgion, or a good Phisitian, or hee is a pretty fellow of his hands, but if they conclude with this word, But it is pittie, he hath one fault, which commonly in some men is drunkenness, then I say, if he were endued with all the former qualities, yet they cannot gaine him so much credit to counterpoise the discredit that commeth thereby.

It is said of men, that they haue that one fault, but of women it is said that they haue two faults, that is to say, they can neither say well, nor doe well: there is a saying that goeth thus; that things far fetcht and deare bought are of vs most dearely beloued: the like may be said of women although many of them are not farre fetched, yet they are deare bought; yea, and so deare, that many a man curseth his hard penniworths, and bannes his owne heart. For the pleasure of the fairest woman in the world lasteth but a hony-moone, that is, while a man hath glutted his affections, and reaped the first fruit: his pleasure being past, sorrow and repentance remaineth still with him.

Therefore to make thee the stronger to strue against these

these tame Serpents, thou shalt haue more strings to thy bow then one, it is safe riding at two ankers; alwaies look before thou leape, least thy shins thou chance to breake. Now the fire is kindled, let vs burne the other fagot, and so to our matter againe.

If a woman be neuer so comely, thinke her a counterfeite; if neuer so straight, thinke her crooked; if she be well set, call her a bosse; if slender, a hazell twig; if browne, thinke her as blacke as a Crow; if well-coloured, a painted wall; if sad, or shame-fac'd, then thinke her a clowne; if merry and pleasant, then she is the liker to be a wanton. But if thou be such a foole that thou wilt spend thy time and treasure, the one in the loue of women, and the other to delight them; in my minde thou resemblest the simple Indians, who apparell themselues most richly when they goe to be burned.

But what should I say? some would not giue their bable for the Tower of London. He that hath sailed at sea, hath seene the dangers, and hee that is married, can tell of his owne woe, but he that is neuer burnt, will neuer dread the fire. Some will goe to dice, although they see others loose their money at play, and some will marry though they beg together. Is it not strange that men should be so foolish to dote on women, who differ so farre in nature from men? for a man delights in armes, & in hearing the ratling drums, but a woman loues to heare sweet musick on the Lute, Cittern, or Bandora: a man reioyceth to march among the murdered carkasses, but a woman to dance on a silken carpet: a man loues to heare the threatnings of his Princes enemies, but a woman weepes when she heares of wars: a man loues to lye on the cold grasse, but

but a woman must be wrapped in warme mantles: a man triumphs at warres, but a woman reioyceth more at peace.

If a man talke of any kinde of beast or fowle, presently the nature is knowne: as for example, the Lyons are all strong and hardy, the Hares are all fearefull and cowardly, the Doues are all simple, and so of all beasts & fowles the like, I meane, few or none swaruing from his kinde, but women haue more contrary sorts of behauiour then there be women: and therefore impossible for a man to know all, no nor one part of womens qualities, all the dayes of thy life.

Some with sweet words vndermine their Husbonds, as *Dalila* did *Sampson*, and some with chiding and brawling are made weary of the world, as *Socrates* and others: *Socrates* when his wife did chide and brawle, would goe out of the house till all were quiet againe: but because hee would not scould with her againe, it griued her the more; for on a time she watched his going out, and threw a chamber-pot out of a window on his head, Ha, ha, quoth hee; I thought after all this thunder there would come raine.

There is an history maketh mention of one named *Annynius*, who inuited a friend of his to goe home with him to supper; but when he came home, he found his wife chiding and brawling with her Maidens, whereat his guest was very much discontented. *Annynius* turning to him, said: Good Lord how impatient art thou? I haue suffered her these twenty yeares, and canst not thou abide her two houres? by which meanes he caused his wife to leaue chiding, and laughed out the matter.

There

There is no woman but either she hath a long tongue, or a longing tooth, and they are two ill neighbours, if they dwell together: for the one will lighten thy purse, if it be still pleased, and the other will waken thee from thy sleepe, if it be not charmed. Is it not strange of what kinde of mettall a womans tongue is made, that neyther correction can chastise, nor faire meanes quiet? for there is a kinde of venome in it, that neyther by fayre meanes nor foule they are to be ruled. All beasts by man are made tame, but a womans tongue will neuer be tame; it is but a small thing and seldome seene, but it is often heard, to the terrour and vtter confusion of many a man.

Therefore as a sharpe bit curbs a froward horse, euen so a curst woman must be roughly vsed: but if women could hold their tongue, then many times men would hold their hands. As the best metled blade is mixt with iron, euen so the best woman that is, is not free from faults: the goodliest gardens are not free from weedes, no more is the best, nor the fairest woman from ill deedes.

*Hee that vseth troth to tell,*

*May blamed be, though he say well.*

*If thou be young, marry not yet;*

*If thou be old, thou wilt haue more wit:*

*For young mens wines will not be taught,*

*And old mens wines are good for nought.*

*And he that for a woman striueth by law,*

*Shall strue like a cox-combe, and proue but a Daw:*

*Then buy not thou with ouer-much cost,*

*The thing which yeelds but labour lost.*

Diuers beasts and fowles by nature haue more strength in one part of the body then in another; as the Eagle in the

the beake, the Vnicorne in the horne, the Bull in the head, the Beare in the armes, the Horſe in his breaſt, the Dogge in his teeth, the Serpent in his tayle: but a womans chiefe ſtrength is in her tongue. The Serpent hath not ſo much venome in his tayle, as ſhe hath in her tongue; and as the Serpent neuer leaueth hiſſing and ſtinging, and ſeeking to doe miſchiefe: euen ſo, ſome women are neuer well, except they be caſting out venome with their tongues, to the hurt of their husbands, or of their neighbours. Therefore he that will diſcloſe his ſecrets to a woman, is worthy to haue his haire cut with *Sampſon*: for, if thou vnfoldeſt any thing of ſecret to a woman, the more thou chargeſt her to keepe it cloſe, the more ſhee will ſeeme as it were to be with childe till ſhe haue reuealed it amongſt her goſſips; yet if one ſhould make doubt of her ſecreſie, ſhee would ſeeme angry, and ſay, I am no ſuch light huſwife of my tongue, as they whoſe ſecrets lye at their tongues ends, which flies abroad ſo ſoone as they open their mouthes; therefore feare not to diſcloſe your ſecrets to mee, for I was neuer touched with any ſtraine of my tongue in my life; nay, ſhe will not ſticke to ſwear that ſhe will tread it vnder foot, or bury it vnder a ſtone: yet for all this belecue her not, for euery woman hath one eſpeciall goſſip at the leaſt, which ſhe doth loue and affect aboue all the reſt, and vnto her ſhe runneth with all the ſecrets ſhe knoweth.

There is a hiſtory maketh mention of one *Lyas*, whom King *Amasius* commanded to goe into the market, and to buy the beſt and profitableſt meat he could get; and hee bought nothing but tongues: the King asked him the reaſon why he bought no other meat, who made this answer:

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I was



I was commanded to buy the best meate, and from the tongue come many good and profitable speeches; then the King sent him againe, and bad him buy the worst and vnprofitablest meat; and he likewise brought nothing but tongues; the King againe asked him the reason: from nothing (said he) commeth worse venome then from the tongue, and such tongues most women haue.

Romane histories make mention of one of the chiefe gouernours of Rome, that had a sonne whose name was *Papirius*, whose father took him with him to the Counsell-house, that thereby hee might learne wisdom, wishing him withall to keepe their secrets. His mother was diuers times asking of the boy what they did at the Counsell-house, and what the cause was of their often meeting. On a time young *Papirius* fearing to displease his Father, and hoping to satisfie his mother, told her this: Mother (said he) there is hard hold amongst them about making of a law, that euery man shall haue two wiues, or euery woman two husbands, and so farre as I can perceiue it is likely to bee concluded vpon, that euery man shall haue two wiues.

The next day when he and his father were gone to the Counsell-house, shee bestirred her selfe, and got most of the chiefe women of the Citie together, and told them what a law was like to be made, if it were not prevented: and so to the Counsell-house they went a great flocke of them. But when they came in, the Gouernours were all amazed, and asked the cause of their comming. And one of the women hauing leaue to speake, said thus: Whereas you are about to make a law, that euery man shall haue two wiues, consider with your selues what vnquietnesse

quietnesse and strife thereby will arise: but (said shee it were better that one woman might haue two husbands, that if the one were on bulinesse abroad, the other might be at home. Now when the Governours heard this speech, they maruailed whereupon it should arise: then young *Papirius* requested that he might speake, who presently resolued them the cause of the womens comming; so they greatly commended the Boy, and laughed the women to scorne.

Here thou maist perceiue by a taste, what wine is in the But: if the Dragons head be full of poyson, what venome then (thinkest thou) lurketh in the taylor? All this is but to tell thee of the doubts and dangers that come by marriage, yet I would not haue all to feare to lie in the grasse, because a Snake lieth there; nor all men feare to goe to Sea, because some men are drowned at Sea, neither doe I warne all men to feare to goe to their beds, because many dye in their beds: then marry a Gods name, but againe and againe take heed to the choyse of thy wife.

Marry not for beauty without vertue, nor chuse for riches without good conditions. *Salamon* amongst many other notable sentences fit for this purpose, saith, that a faire woman without discreet manners, is like a gold ring in a Swines snout? And if thou marriest for wealth, then thy wife many times will cast it in thy dish, saying, that of a begger shee made thee a man: againe, if thou marriest for beauty and aboue thy calling, thou must not onely beare with thy wifes folly; but with many vnhappy words; for she will say, she was blinded in fancying thee: for she might haue had Captaine such a one, or this Gentleman, or that, so that thou shalt neuer need to craue a

foule word at her hand in seauen yeares, for thou shalt haue enough without askings besides I feare me thou wilt be better headed then wedded, for shee will make thee weare an Oxe-feather in thy cap; yet hee which hath a faire wife, will aduenture on a thousand infamies, onely in hope to keepe her in the state of an honest woman, but if she be ill-giuen, doe what thou canst, breake thy heart and bend thy studie neuer so much, yet all will not serue; thou mayest let her goe all houres of the night, shee will neuer meet with a worse then her selfe, except shee meete with the diuell himselfe.

Therefore yet once more I aduise thee in the choyse of thy wife, to haue a speciall regard to her qualities and conditions, before thou shake hands or iumpe a match with her: Also inquire and marke the life and conuersation of her Parents, let the olde Prouerbe put thee in mind hereof, that an euill Bird layeth an ill Egge, the Cat will after her kinde, an ill Tree cannot bring forth good fruit, the young Cub groweth craftie like the Damme, the young Cocke croweth as the old, and it is a very rare matter to see children tread out of the paths of their Parents. He that commeth into a Fayre to buy a horse, will pry into euery part, to see whether hee be sound of winde and limbe, and without cracke or flaw, and whether his breeding were in a hard soyle, or whether he be well paced, and likewise he will haue a care that his horse shall haue all outward markes which betoken a good horse, yet with all the cunning he hath he may be deceived; but if he proue a lade, he may put him away at the next Fayre.

But if in choyse of thy wife thou be deceived, as many  
men

men are, thou must stand to thy word, which thou madeſt before the whole Pariſh, vvhich was, to take her for better or worſe; for there is no reſuſing: ſhee will ſticke to thee as cloſe as a ſaddle to a horſe backe, and if ſhe be frowardly giuen, then ſhee will vex thee night and day.

Among the quieteſt couples that are, yet houſhold iars will ariſe, but yet ſuch quarrels which happen in the day, are often qualified with kiſſes in the night; but if it be not ſo ended, their thrift will goe forward like the carriage which is drawne between two horſes, taile to taile, & if ſhe cannot reuenge her ſelfe with her tongue, nor with her hands, nor with conueying thy goods, yet ſhee will pay thee home priuately; for if thou ſtrike with thy ſword, ſhe will ſtrike with the ſcabbard. Chufe not the rapier by his ringing, nor thy wife by her ſinging; for if thou doeſt, thou mayeſt be very well deceiued in both, for thy rapier may proue a lade, and thy wife but little better.

Now if thou aſke mee how thou ſhouldeſt chufe thy wife? I anſwere, that thou haſt the whole world to make choyſe, and yet thou maiſt be deceiued. An ancient Father being aſked by a young man how he ſhould chufe a wife, hee anſwered him thus: When thou ſeeſt a flocke of maydens together, hoodwinke thy ſelfe faſt, and runne amongst them, and looke which thou catcheſt let her be thy wife; The young man told him, that if he went blind-folded, he might be deceiued: and ſo thou maiſt (quoth the old man) if thy eyes were open; for in the choiſe of thy wife, thou muſt not truſt thy owne eyes, for they will deceiue thee, and be the cauſe of thy woe: for ſhe may ſeeme good whoſe waſte is like a wand, or ſhee which

hath a spider fingered hand, or she which on her tip toes still doth stand, and neuer reades but in a golden booke, nor will not be caught but with a golden hooke; or such a one as can stroke a beard, or looke a head, and of every Flea make her selfe afraid; if one had a spring, such a wench would make him a beggar if he were halfe a King: then this is no bargain for thee. But harke a little further: the best time for a yong man to marry, is at the age of twenty and fve, and then to take a wife of the age of seauenteene yeares, or thereabout, rather a maide then a widdow; for a widdow is framed to the conditions of another man, and can hardly be altered, so that thy paines will be double: for thou must vnlearn a widdow, and make her forget and forgoe her former corrupt and disordered behaiour, the which is hardly to be done: but a young woman of tender yeares is flexible and bending, obedient and subiect to doe any thing, according to the will and pleasure of her husband.

And if thy state be good, marry neere home, and at leisure; but if thy state be weake and poore, then to better thy selfe, after inquirie made of her wealth & conditions, goe farre off, and dispatch it quickly, for doubt of tatling speeches, which commonly in these cases runne betwixt party and party, and breake it off, euen then when it is come to the vp-shot: but as I haue alreadie said, before thou put thy foote out of doores, make diligent enquiry of her behaiour; for by the market folke thou shalt heare how the market goeth: for by enquiry thou shalt heare whether she be wise, vertuous, and kinde, wearing but her owne proper haire, and such garments as her friends estate will afford, or whether shee loue to keepe within

within the house, and to the seruants haue a watchfull eye, or if shee haue a care when to spend, and when to spare, and to be content with what God doth send, or if she can shed no kinde of vnfained teares, but when iust cause of heartie sorrow is, and that in wealth and woe, in sicknesse and in health, shee will be all alike, such a wife will make thee happy in thy choise,

Although some happen on a diuelish and vnhappy woman, yet all men doe not so; and such as happen ill, it is a warning to make them wise, if they make a second choise, not that all other shall haue the like fortune: the Sunne shineth vpon the good and bad, and many a man happeneth sooner on a shrew then a sheepe. Some thrive by dicing, but not one in a hundred, therefore dicing is ill husbandry: some thrive by marriage, and yet many are vndone by marriage; for marriage is either the making or marring of many a man, and yet I will not say but amongst dust there are Pearles found, and in hard rockes Diamonds of great value, and so amongst many women there are some good, as that gracious and glorious Queene of all women kinde, the Virgin *Mary*, the mother of all blisse: what won her honour, but an humble minde, and her paines and loue vnto our Sauiour Christ?

*Sara* is commended for the earnest loue that shee bare to her husband, not onely for calling him Lord, but for many other qualities. Also *Susanna* for her chastitie, and for creeping on her knees to please her husband: but there are meaner histories which make mention of many others; as that of *Demetries*, how that she was content to run Lackey by her husbands side.

Likewise *Lucretia*, for the loue and loyalty that shee bare

bare to her husband, being vnkindely abused by an vnchaste lecher against her will, shee presently slew her selfe in the presence of many, rather then she would offer her body againe to her husband being but once defiled.

It is recorded of an Earle called *Guncalles*, that vpon the Kings displeasure was committed to prison, and his wife hauing libertie to visit him in prison, on a time shee caused him to put off his apparell, and to put on hers, and so by that meanes got out by the Porter, and shee remained in prison; and so by this meanes he escaped the angry rage of his Prince, and afterwards his wife was deliuered also.

Likewise it was no small loue that *Artymenos* bare to her husband; for after his death shee built such a famous Sepulchre (and bestowed the greatest part of her wealth thereon) in so much as at this day it is called one of the seauen great wonders of the world.

Also *Pliny* makes mention of a Fisher-man which dwelt neare vnto the Sea side, and he fell sicke of an vncureable disease, by which meanes hee endured such torment and paine, that it would haue griued any creature to behold him; his carefull and louing wife laboured and trauelled farre and neare to procure his health againe, but at last seeing all meanes in vaine, shee brake out with him in these words: Death at onetime or at another will come, and therefore rather then you should any longer indure this miserable life, I am content that both of vs preuent death before he come: so this poore griued man did yeeld to her counsell, and they went forth to the top of an exceeding high rocke, and there this woman bound her selfe fast to her husband, and from thence casting them-



themselues downe, ended their liues together.

Now I doe not commend this death to be godly, although it shewed great loue in the woman. No doubt but the King of *Ayra* had a very kinde and louing wife as shall appeare, for when *Alexander* the great, had deprived him of the greatest part of his kingdome, yet he bare it out very patiently, with a valiant & manly courage, and without any shew of outward griefe at all: but when newes was brought him that his wife was dead, hee then most grisuously brake into teares, and wept bitterly, and withall he said, that the losse of his whole Kingdome should not haue grieved him so much, as the death of his Wife.

It is also recorded of *Alexander*, that at the death of his wife he made such a sorrowfull kind of speech for her, saying, Death were kinde if he tooke nothing but that which offendeth; but he hath taken her away which neuer offended. Oh death thou hast bereaued mee of the better part of my life!

It is said of *Valerius Maximus*, that he on a time finding two Serpents in his bed-chamber, being strangely amazed thereat, he demanded of the South-layers what it meant, and they answered him, That of necessity he must kill one of them; and if he killed the male, then hee himselfe must first die; and if the female, then his Wife should die before him: & because he loued his Wife better then himselfe, hee most willingly made choyse of the male, and killed him first, and shortly after he dyed, leauing his wife a widdow.

Such a kinde foole to his wife was *Adam*, for he was forbidden on paine of death, not to eate of the tree of

good and euill, yet for all that, *Adam* notwithstanding, to gratifie his wiues kindnesse, and for loue hee bare her, refused not to hazzard his life by breach of that commandement.

But because in all things there is a contrary, which sheweth the difference betwixt the good and the bad, euen so both of men and women there are contrary sorts of behaviour: if in thy choise thou happen on a good wife, desire not to change: for their is a Prouerbe saith, Seldome commeth a better. And there is none poorer then those that haue had many wiues. Thou maist beare a good affection towards thy wife, & yet not let her know it: thou maist loue her well, and yet not carry her on thy backe: a man may loue his house well, and yet not ride on the ridge. Loue thy Wife, and speake her faire, although thou doe but flatter her; for women loue to be accounted beautifull, and to be mistresses of many maides, & to liue without controulement, and kinde words as much please a woman as any other thing whatsoeuer: and a mans chiefest desire should be first the grace of God, a quiet life, and an honest wife, a good report, and a friend in store; and then what neede a man to aske any more?

*Saint Paul* saith, those which marry doe well, but he also saith, those which marry not doe better; but yet also he saith, that it is better to marry then to burne in lust. A merry companion being asked by his friend, why he did not marry, he made this answer, and said; That hee had beene in Bedlam two or three times, and yet he was neuer so mad to marry: and yet there is no ioy nor pleasure in the world which may bee compared to marriage, so the parties are of neere equal years, and of good qualities,

lities, then good fortune and bad is welcome to them, both their cares are equall, and their ioyes alike, come what will, all is welcome, & all is common betwixt them, the husband doth honour and reverence her, and if hee be rich hee committeth all his goods to her keeping, and if hee be poore and in aduersity, then he beareth but the one halfe of the griefe; and furthermore shee will comfort him with all the comfortable meanes shee can deuise, and if he will stay solitary in his house, she will keep him company, if he will walke into the fields, why she will goe with him, and if he be absent from home, she sigheth often, and wisheth his presence: being come home, hee findeth content sitting smiling in euery corner of his house, to giue him a kinde and a hearty welcome home, and she receiueth him with the best and greatest ioy that she can. Many are the ioyes and sweet pleasures in marriage, as in our children, being young, they play, prattle, laugh, and shew vs many pretty toyces, to moue vs to mirth and laughter, and when they are bigger growne, and that age, or poverty hath afflicted the Parents, then they shew the duety of children in relieuing their old parents with what they can shift for, and when their parents are dead, they bring them to the earth, from whence they came.

Yet now consider on the other side, when a wrinkled and toothlesse woman shall take a bearded boy (a short tale to make of it) there can be no liking nor louing betweene such contraries, but continuall strife and debate: so likewise when matches are made by the Parents, and the dowry tolde and payd before the young couple haue any knowledge of it, and so many times are forced against

their mindes, fearing the rigour and displeasure of their Parents, they often promise with their monthes that which they refuse with their hearts.

Also if a man marry a wife for faire lookes without dowry, then their loue will soone waxe cold, inso much that they vse them not like wines, but rather like kitchen-stuffe, whereas those which marry rich wines, they haue swaies something to be in loue withall. It is a common thing now a dayes, that faire women without riches finde more louers then husbands.

Chuse not a wife too faire, nor too foule, nor too rich: for if she be faire, euery one will be catching at her, and if she be too foule, a man will haue no minde to loue her, which no man likes, and if too rich thou thinkest to marry with one which thou meanest to make thy companion, thou shalt finde her a commanding Mistresse, so that riches causeth a woman to be proud, beauty makes her to be suspected, and hard fauoured, maketh her to be hated. Therefore chuse a wife young, well borne, and well brought vp, reasonable rich, and indifferent beautifull, and of a good wit and capacity: also in choyse of a wife, a man should note the honesty of the Parents, for it is a likelyhood that those children which are vertuously brought vp, will follow the steps of their Parents, but yet many a tree is spoyled in the hewing, there are some which haue but one only daughter, and they are so blinded with the extreame loue that they beare her, that they will not haue her hindered of her will whatsoeuer she desireth, so suffer her to liue in all wanton pleasure and delicacy, which afterwards turneth to be the cause of many inconueniences.

Now the Father before hee marry his daughter, is to sift thoroughly the qualities, behaviour, and life of his sonne in law, for hee which meeteth with a ciuill and an honest sonne in law, getteth a good sonne, and he which meeteth with an ill one, casteth away his daughter.

The husband must provide to satisfie the honest desires of his wife, so that neither necessity nor surperfluity be the occasion to worke her dishonour: for both want and plenty, both ease and disease makes some women oftentimes vnchaste: and againe, many times the wife seeing the husband take no care for her, maketh belike this reckoning, that no body else will care for her, or desire her: but to conclude this point, shee onely is to be accounted honest, who hauing liberty to doe amisse, yet doth it not.

Againe, a man should thus account of his wife, as the only treasure he enioyeth vpon earth, & he must also account that there is nothing more due to the wife, then the faithfull, honest, and louing company of the husband: he ought also in signe of loue, to impart his secrets and counsell vnto his wife, for many haue found much comfort and profit by taking their wifes counsell; and if thou impart any ill hep to thy wife, shee lightneth thy grieffe, eyther by comforting thee louingly, or else in bearing a part thereof patiently. Also if thou espie a fault in thy wife, thou must not rebuke her angerly or reproachfully, but onely secretly betwixt you two, alwaies remembering that thou must neither chide nor play with thy wife before company, those that play and dally with them before company, they doe thereby set other mens teeth on edge, and make their wifes the lesse shamefast.

It behoueth the married man alwaies to shew himselfe in speech and countenance both gentle and amiable; for if a woman of modest behauiour seeth any grosse inciuility in her husband, she doth not onely abhorre it, but also thinketh with her selfe, that other men are more discreet, and better brought vp: therefore it standeth him vpon to be ciuill and modest in his doings, lest hee offend the chaste thoughts of his wife, to whose liking hee ought to conformance himselfe in all honest and reasonable things, and to take heede of euery thing which may dislike her,

Why some women loue their louers better then their husbands; the reason is, the louer in the presence of his Lady is very curious of his behauiour, that hee vseth no vnseemely gestures, whereby there may no suspicion of ieaousie, or any exception be taken by any thing hee doth: it behoueth euery woman to haue a great regard to her behauiour, and to keepe her selfe out of the fire, knowing that a woman of suspected chastity liueth but in a miserable case, for there is but small difference by being naught, and being thought naught; and when she heareth another woman ill spoken of, let her thinke in her minde what may be spoken of her; for when a woman hath gotten an ill name, whether it be deseruedly or without cause, yet shee will haue much adoe to recouer againe the honour and credite thereof: let a woman auoyd so much as may be the company of a woman which hath an ill name, for many of them indeauour by their euill fashions and dishonest speech, to bring others to doe as they doe, and many of them with in their hearts that all women were like vnto themselves. It may be said  
of

of many women, that the feathers are more worth then the birds; therefore it behoueth euery woman to behaue her selfe so soberly & chastly in countenance and speech, that no man may be so bold as to assaile her: for commonly Castles, if they come once to parly, are at point to yeeld, therefore if a woman by chance be set vpon, let her make this answer, When I was a maid, I was at the disposition of my Parents, but now I am married, I am at the pleasure of my husband, therefore you were best speake to him, and to know his minde, what I shall doe; and if her husband be out of the way, let her alwaies behaue her selfe as if he were present.

Also a woman may consider, if her husband be cholericke and hastie; shee must overcome him with milde speeches, and if he chide shee must hold her peace: for the answer of a wise woman is silence, and she must stay to vtter her minde till he be appeased of his furie, and at quiet: for if women many times would hold their tongues, they might be at quiet. There was a very angry couple married together, and a friend being with them at supper, asked them how they could agree together being both so froward and testy: the good man made him this answer, When I am angry my wife beareth with me, and when shee is angry I beare with her, for with what heart can a man so much as touch a haire of his wiues head? (I meane rigorously) for the husband ought to rebuke her with words secretly, and seeke to reforme her by good counsell: hee ought to lay before her the shame of ill doing, and the praise of well doing, if this will not serue, yet hee ought rather patiently to forbear her, then rigorously to beate her, for shee is flesh of his flesh,



flesh, & there is no man so foolish to hurt his owne flesh, A man ought to be a comforter of his wife, then surely he ought not to be a tormentor of her: for with what face can a man imbrace that body which his hands haue battered and bruised? or with what heart can a woman loue that man which can finde in his heart to beat her?

Also when a man findeth a painefull and carefull woman, which knoweth when to spend, and when to spare, and to keepe the house in good order, then the husband will not denie such a wife any necessary thing belonging to the house; but if she be a light huswife who liueth without doing of any thing, without caring for husband, children or seruants; or any other thing belonging to the house, thereby shewing, although her body be in the house, yet her minde is abroad, which redowneth to her shame, and to her husbands great hinderance, for when the Mistresse is occupied in vanity, the seruants carelesse for her profit, but looke to their owne: for while the Mistresse playeth, the Mayden strayeth.

But those men are to be laughed at, who hauing a wife and a sufficient wife to doe all the worke within doores, which belongs to a woman to doe, yet the husband will set Hens abroad, season the pot, and dresse the meate, or any the like worke, which belongeth not to the man: Such husbands many times offend their wiues greatly, and they wrong themselues; for if they were imployed abroad in matters belonging to men, they would be the more desirous being come home to take theire ease, & not trouble their wiues and seruants in meddling with their matters: for the rule and government of the house belongeth to the wife.

And

And he that hath a wife of his owne, and goeth to another woman, is like a rich theefe, which will steale when hee hath no neede.

Amongst all the creatures that God hath created, there is none more subiect to misery then a woman, especially those that are fruitfull to beare children; for they haue scarce a moneths rest in a whole yeere, but are continually ouercome with paine, sorrow, & feare, as indeed the danger of childe-bearing must needs be a great terrour to women, which are counted but weake vessels in respect of men, and yet it is supposed that there is no disease that a man indureth, that is one halfe so grievous or painfull as child-bearing to a woman: Let it be the toothache, goute or cholicke; nay, if a man had all these at once, yet they were nothing comparable to a womans paine in her trauell with childe.

Now if thou like not my reasons to expell loue, then thou mayest trie *Ouid's* art, who prescribes a salve for such a sore; for he counsell's those which feele this horrible heate, to coole their flames with hearbes which are cold of nature, as Rew, Lettice, and other hearbs, too long to recite: also hee saith, thou shouldst abstaine from excessse of meate and drinke, for that prouokes the minde greatly to lust: also to hunt, to hawke, to shoote, to bowle, to run, to wrastle, and some other Play, for this will keepe thy minde from thinking of lust: also shun slothfulnesse and idlenesse, for these are the only nurses of loue, eschew melancholy or sadnesse, and keepe merry company, turne thy eyes from the place where bewitching spirits are, lest the remembrance doe increase and rubbe thy galled minde: also to eschew the place where thou didst first

feele the fire that burneth thy minde with such vnquiet  
 thoughts. Likewise, saith he, beware thou doe not twise  
 perule the secret flattering letters of thy supposed friend-  
 ly ioy; for if thou doe not refuse the often view thereof, it  
 will much increase thy griefe, dolour and annoy: vse no  
 talke of her whom thou louest, nor once name her: for  
 that will increase thy care, by thinking in thy minde,  
 that thou beholdest her face: but some are perswaded  
 that no rules of reason can assuage this griefe; for loue is  
 lawlesse, and obeyes no law, no nor yet no counsell can  
 perswade, nor take effect, or subdue the affection of his  
 bewitched spirits. Furthermore, *Ouid* prescribes other  
 reasons to expell the heat of loue, for where loue is set-  
 tled, the louers are many times hindered of their purpose:  
 sometimes for want of friends consent, or distance of  
 place; then and in such a case, his counsell is to loue two  
 or three, for loue being so diuided, makes the loue of one  
 the lesse thought vpon: or else, saith he, satisfie thy lust  
 vpon some other dame, for it will also helpe to weare the  
 former loue out of thy minde. Loe thus *Ouid* shott, but  
 yet hee mist the marke, not for want of learning, but for  
 want of grace, for grace subdues and treads all vices vn-  
 der foot, although mortall meanes doth prescribe diuers  
 other dyets to waste the heat of loues desire, as long ab-  
 sence from the place where thy liking liues, for the coales  
 of company doth kindle and heate the heart, that with  
 absence would be void of harme; for absence doth qua-  
 lifie that fire, and coole the mindes of those which many  
 times the company of wantons doth warme: for hee  
 which doth not shun the place where *Venus* in her glory  
 sits, hath no care of himselfe, but suffers her to surprize  
 his wits.

The

*The Beare-bayting, or the vanity of Widdowes:  
choose you whether.*

**V**Oe be vnto that vnfortunate man that matcheth himselfe vnto a widdow; for a widdow will be the cause of a thousand woes: yet there are many that doe with themselves no worse matched then to a rich widdow; but thou dost not know what griefes the ioyneest with thy gaines; for if she be rich, shee will looke to gouerne; and if she be poore, then art thou plagued both with beggery and bondage: againe, thy paines will be double, in regard of him which marrieth with a maid; for thou must vnlearne thy widdow, and make her forget her former corrupt and disordered behaviour, the which if thou take vpon thee to doe, thou hadst euen as good vndertake to wash a Blackamore white; for commonly widdowes are so froward, so waspish, and so stubborne, that thou canst not wrest them from their willes, and if thou thinke to make her good by stripes, thou must beat her to death. One hauing married with a froward widdow, shee called him theefe, and many other vnhappy names; so hee tooke her, and cut the tongue out of her head; but she euer afterwards would make the signe of the gallowes with her fingers to him.

It is seldome or neuer seene, that a man marrieth with a widdow for her beauty, nor for her personage, but only for her wealth and riches; and if she be rich & beautifull withall, then thou matchest thy selfe to a shee-Diuell: for she will goe like a Peacocke, and thou like a Woodcocke; for she will hide her money to maintaine her pride: and if thou at any time art desirous to be merry in her com-

pany, she wil say thou art merry, because thou hast gotten a wife that is able to maintaine thee, where before thou wast a begger, and hadst nothing : and if thou shew thy selfe sad, she will say, thou art sad because thou canst not bury her, thereby to inioy that which shee hath : if thou make provision to fare well in thy house, she will bid thee spend that which thou broughtest thy selfe.

If thou shew thy selfe sparing, shee will say thou shalt not pinch her of that which is her owne; and if thou doe any thing contrary to her minde, she will say, her other husband was more kinde : if thou chance to dine from home, she will bid thee goe sup with thy harlots abroad : if thou go abroad and spend any thing before thou comest home, she will say, a begger I found thee, and a begger thou meanest to leaue mee : if thou stay alwaies at home, she will say thou art happy that hast gotten a wife, that is able to maintaine thee idle : if thou carue her the best morrell on the table, though she take it, yet she will take it scornefully and say, she had a husband that would let her cut where she liked her selfe.

And if thou come in well disposed, thinking to be merry, and intreating her with faire words, shee will call thee dissembling hypocrite, saying thou speakest me fair with thy tongue but thy heart is on thy minions abroad. Loe these are the franckie trickes of froward widdowes; they are neither well full nor fasting, they will neither goe to Church nor stay at home; I meane in regard of their impatient mindes : for a man shall neuer be quiet in her sight, nor out of her sight: for if thou be in her sight, shee will vex thee as before said; & out of her sight thy owne conscience wil torment and trouble thy minde to thinke

on the purgatory which perforce thou must indure, when thou comest home.

She will make Clubs trumpe, when thou hast neuer a blacke card in thy hand, for with her cruell tongue shee will ring thee such a peale, that one would thinke the Diuell were come from Hell: besides this, thou shalt haue a brended slut, like a Hell-hagge, with a paire of pappes like a paire of dung-pots, shall bring in thy dinner, for thy widdow will not trust thee with a wench that is handsome in thy house: now if that vpon iust occasion thou throwest the platters at thy maids head, seeing thy meat brought in by such a slut, and so sluttishly drest, then will thy widdow take pepper in the nose, and stampe and stare, and looke so sowre, as if she had come but euen then from eating of Crabs, saying, If thou hadst not married with me, thou wouldest haue beene glad of the worst morsell that is here: then thou againe replying, sayest, If I had not beene so mad, the Diuell himselfe would not haue had thee; and then without cause thou blamest her of old age, and of ieaiousie, and for hiding her money, and for conuaying away her goods which thou hast bought with the displeasure of thy friends, and discred it to thy selfe, in regard of her yeares; then againe, she on the other side runneth out to her neighbours, and there shee thundereth out a thousand iniuries that thou doest her, saying, my Corne besfendeth to the Marker, and my Cattell to the Fayre; and looke what he openly findeth, he taketh by force, and what I hide secretly, he priuily stealeth it away, and playeth away all my money at dice. Loe thus he consumeth my substance, and yet hateth my person: no longer then I feede him with money, can I enioy

his company, now he hath that he sought for, hee giueth me nothing else but froward answeres, and foule vsage, and yet, God knowes, of pure loue I married him with nothing, but now his ill husbandry is like to bring to ruine both me and my children: but now all this while she doth not forget totell of her owne good huswifry, saying, I sit working all day at my needle, or at my distaffe, and he like an vnthrift, and a whoremonger, runneth at randome: thus they are alwaies stretching their debate vpon the racke of vengeance.

Loe here is a life, but it is as wearisome as hell: for if you kisse in the morning, being friends, yet ere noone ready to throw the house out at the window. The Papists affirme, that Heauen is wonne by Purgatory, but in my minde a man shall neuer come into a worse Purgatorie, then to be matched with a froward widdow. Hee that matcheth himselfe to a widdow and three children, matcheth himselfe to foure theeues. One hauing married with a widdow, it was his lucke to bury her, but not before he was sore vexed with her, for afterwards hee lying on his death-bed, his friends exhorted him to pray vnto God that his soule might rest in heauen; and hee asked them this question, whether (said he) doe you thinke my wife is gone? and they said vnto him, no doubt but that your wife is gone to Heauen before you: hee replied, I care not whether I goe, so I goe not where my wife is, for feare I meete with her, and be vexed with her as I haue beene heretofore.

Another hauing married with a widdow, being one day at a Sermon, heard the Preacher say, whosoeuer will be saued, let him take vp his crosse and follow me; this  
mad



mad fellow after Sermon was ended, tooke his wife vpon his backe, and came to the Preacher, and said, here is my crosse, I am ready to follow thee whether thou wilt.

Another hauing married with a widdow which shewed her selfe like a Saint abroad, but a Diuell at home; a friend of her husbands told him, that he had gotten him a good, still, and quiet wife: yea marry quoth the married man, you see my shooe is faire and new, but yet you know not where it pincheth me.

Another merry companion hauing married with a widdow, and carrying her ouer the Sea into France, there sodainely arose a great storme, in so much that they were all in danger of drowning; the Master of the ship called vnto the marriners, and bad them take and throw ouer bord all the heauiest goods in the ship; this married man hearing him say so, he tooke his widdow, and threw her ouer-bord; and being asked the reason why he did so, he said, that he neuer felt any thing in all his life that was so heauy to him as she had beene.

Another hauing married with a widdow, and within a while after they were married, shee went out into the garden, and there finding her husbands shirt hang close on the hedge by her maides smocke. shee went presently and hanged her selfe vpon a iealous conceit that she took, and a merry fellow asking the cause why she hanged her selfe, and being told that it was for iealousie: I would said he that all trees did beare such fruit.

Thou maist thinke that I haue spoken enough concerning widdowes; but the further I runne after them, the further I am from them; for they are the summe of the seauen deadly sinnes, the Fiends of Sathan, and the gates  
of

of Heil. Now me thinketh I heare some say vnto me, that I should haue tolde them this lesson sooner, for too late commeth medicine when the patient is dead; euen so too late commeth counsell when it is past remedie, but it is better late then neuer, for it may be a warning to make others wise.

But why doe I make so long haruest of so little corne? Seeing the corne is bad, my haruest shall cease; for so long as women doe ill, they must not thinke to be well spoken of; if you would be well reported of, or kept like the Rose when it hath lost the colour, then you should smell sweet in the bud, as the Rose doth; or if you would be tasted for old wine, you should be sweet at the first, like a pleasant Grape, then should you be cherished for your courtesie and comforted for your honesty, so should you be preferred like the sweet Rose, and esteemed of as pleasant wine. But to what purpose doe I goe about to instruct you, knowing that such as counsell the diuell can neuer amend him of his euill?

And so praying those which haue already made their choise, and seene the troubles, and felt the torments that are with women, to take it merrily, and to esteeme of this booke onely as the toyes of an idle head.

Nor I would not haue women murmur against me for that I haue not written more bitterly against men; for it is a very hard winter when one Wolfe eareth another, and it is also an ill bird that defileth her owne nest; and a most vnkinde part it were for one man to speake ill of another.

FINIS.

